

it a reproach for a woman to bear a child before her hair is long enough to be tied behind. Until marriage the women shave the head. Spouses are therefore separated for a year after marriage.<sup>1</sup>

Modern Egyptians think it improper for a man to "describe

the features or person of a female (as that she has a straight nose or large eyes) to one of his own sex, by whom it is unlawful

that she should be seen."<sup>2</sup> Modern Sicilian peasants at their balls

dance in couples of men and couples of women, "such an idea as a man putting his arm around a woman's waist in a waltz being

considered indecent/'<sup>3</sup>

486. Greek rules of propriety. Nausikaa disregarded the lack

of dress of the shipwrecked when they needed help, but she had

a complete code of propriety and good manners with which she

compelled them to comply.<sup>4</sup> In the Greek tragedies modest and

proper behavior for women is characterized by reserve, retirement,

reluctance. They ought not to talk publicly with young men or

to expose themselves to the gaze of men. They may not run out

into the street with hair and dress disordered, or roam about the

country, or run to look at sights. Clytemnestra told Iphigenia

to be reserved with Achilles if she could be so and win her

point, but to win her point. Iphigenia

considered it a cause of

shame to her that her proposed marriage was broken off.

487. Erasmus's rules. Erasmus wrote a book of manners for

a youth, his pupil. He said that the teeth should be cleaned,

but that it was girlish to whiten them with powder. He thought

it excessive to rinse the mouth more frequently than once in the

morning. He thought it lazy and thieflike to go with one's hands

behind one's back. It was not well-mannered to sit or stand with

one hand in the other, although some thought it soldierly.<sup>5</sup>

488. Eating. Special occasion for rules of propriety is offered by eating. In Melanesia and Polynesia men and their wives remain in a great measure strangers to each other. They lead separate lives. Women have their lodgings, meals, work, and property separate.<sup>6</sup> Perhaps it is a

<sup>1</sup> JAI, XXVII, 27. \* *Od.*, VI, 285.

<sup>2</sup> Lane, *Mod. Egyptians*, I, 265. <sup>6</sup> *De Cwilitate Morum Puerilium*, I,

& Alec-Tweedie, *Sunny Sicily*, 265. 1, 3, 5, 52, 54.  
e JAI, XXIV, 231.